

# The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

**Netherlands Church  
and the War**

Bert Mulder and Marten  
Woudstra

•

**Calvinism and the  
Christian University**

Ned B. Stonehouse

•

**Modern Interpreta-  
tion of an Ancient  
Prophet**

Nan J. Michelsen

•

**The Life of Jesus  
Christ**

Leslie W. Sloat

•

**Federal Aid to  
Religious Schools?**



*Where shall we today find the Word of God? Our answer is very simple. We find it in the whole Bible. We do not say in Modernist fashion, that the Bible contains the Word of God. No, we say, in Christian fashion, that the Bible is the Word of God.*

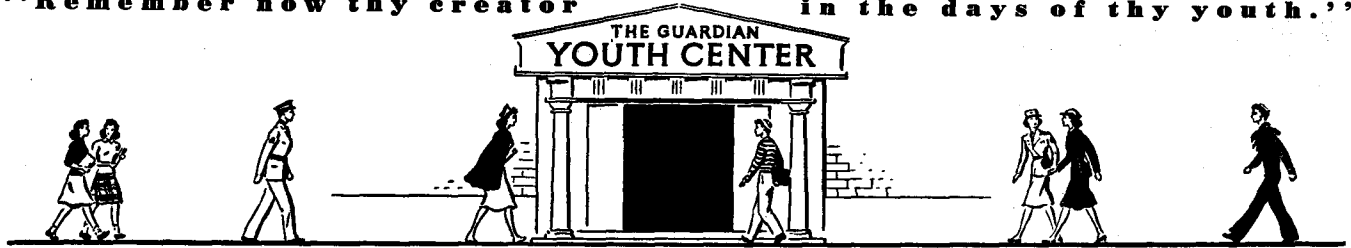
—J. GRESHAM MACHEN



**February 10, 1947**

VOLUME 16, NO. 3

“Remember now thy creator in the days of thy youth.”



## Program Notes

**H**OW have your programs been succeeding? Are you in a rut, with every program a dud? Or does the schedule have its ups and downs? If there is need for substantial improvement, try analyzing your society as a first step. What is the age range of your group? Most of the program materials prepared by the Committee on Christian Education have high-school age young people in mind, because it is in this age bracket that the demand has been greatest. If your group has a large number of junior-high age boys and girls, the Committee materials can hardly be used unless they are modified without endangering the effectiveness of the meeting.

Perhaps even more important is the spiritual development of your group. Young people who are Christians, and who have been studying the Bible for years in catechism classes, Sunday school, and church as well as at home will be prepared for a much more advanced diet of meeting topics than will young people of the same age without any religious background. It is important to set a clear objective for your society. Do you intend to provide fellowship and study for Christian young people, or is your primary object to present the gospel to non-Christian young people? There is certainly room for groups of each sort.

Leagues of Christian young people should stress service to Christ and the church in their program. Study the application of Christian truth in daily living. Personal work, hospital visitation, neighborhood canvassing, street and park services should all be part of the activity of a Christian young people's group. Your meetings will not be dull if you discuss the problems arising from practical work in which the whole society is engaged.

A forum on how to witness to the sick, or to non-Christian parents, will not drag after the group has spent the afternoon visiting in a nearby hospital or calling on parents of Sunday school children inviting them to attend church.

## Glue-Eyed Droner



**T**HIS is not a picture of a bloodhound following a scent. The nose-to-the-ground stoop is characteristic of the Glue-Eyed Droner, a common species of young people's leader. His eyes are glued to the mimeographed sheets he has been given to help him prepare his talk. Of course he hasn't prepared the talk at all, but is just reading the paper he was given. He reads in a drone and never looks up except when he can't pronounce a word. If you are a Glue-Eyed Droner, hire a muscular friend to wrest the paper from you before you get up for your next talk. Tell the society the most important thing about the topic in your own words, and sit down. If your talk lasts only three minutes and you do that it will be a great success.

If your meetings are attended by many who have made no profession of Christ, it is usually best to have some trained young people's worker, or even the pastor himself, teach the group the essentials of the gospel. Those who have not professed Christ may, of course, be called upon to contribute papers or talks on Biblical subjects, but not to lead in prayer.

If your group is Christian but midget-sized, why not secure someone to teach a course in simple Christian doctrine, and round up your non-Christian friends as members of the group? Select the time when most of these friends can be present.

## EPC

**M**RS. EPC is so busy taking care of David, Debbie, Paul, and EPC that she doesn't have time to read this young people's page very carefully, although she is a Young Person. Consequently she was baffled when this page's mail-for-the-month was delivered by the postman in the form of a beautiful used Christmas card bearing on the back the following message:

Jan. 16, 1947

Dear EPC:—I am so sorry to hear about the Chicago telephone directory not carrying any Clowneys. Please do the Young People's page in pictures and comics because I am not able to read yet.

With deepest sympathy  
C.V.T.

Thank you, C.V.T. The thought of having you as our reader, as soon as you learn to read, inspired me to draw a little fountain pen comic. Find some elderly friend who was educated Before Dewey to read the story.

A handwritten signature in cursive script that reads "E. Clouney".

Director, GUARDIAN YOUTH CENTER

# The Netherlands, The Church And The War

By **BERT MULDER** and **MARTEN WOULDSTRA**  
Students at Westminster Theological Seminary

**T**HE Synod of Sneek-Utrecht (1939-1942) was the first to become acquainted with the results of the outbreak of war. A short time before war began, the American delegate of the Christian Reformed Church, Dr. Henry Beets, had hurried back to his own country. For the moment there were no special troubles in prospect and the meetings went on unhindered. For a time after the invasion, the Germans did not hamper any church services, and the same was true of the Christian corporate life. Rather soon, however, a license was required for meetings, and with this there began a limitation of liberty.

However, the real ecclesiastical meetings of council and classis were not restricted then or later by this rule. And soon people understood that it was best to request as little as possible,—in the first place because government had nothing to do with the church, and in the second place because no one can refuse something that is not asked for.

Semi-ecclesiastical associations like young men's and young women's associations, however, had a short life, since in these associations there was discussion of Christian politics, with which of course the Germans did not agree. The associations were dissolved and the properties confiscated. As the union leaders of these associations protested, some of them were arrested and sent to concentration camps.

The press was driven into a corner by paper shortage and censorship. Christian newspapers and weeklies were supposed to write nothing insulting to the occupying powers. So it was almost impossible to keep up a real Christian point of view in these publications, as the Germans after two years started doing things interfering directly with the Word of God.

Now the Reformed people awoke. The "Reformatie," edited by Professor Schilder, was one of the first weeklies forbidden. Schilder discussed the question of legal powers in this

**F**ROM time to time we have given our readers information concerning the condition and needs of the Church in the Netherlands in consequence of the War. We are glad to be able to present here a first-hand account of the situation.

Mr. Mulder and Mr. Woudstra are young men from the Netherlands who have just come to Westminster, to begin work during the second term. We welcome them to America and to our midst, and hope that their visit will prove both pleasant and profitable.

The first part of the accompanying article is by Mr. Mulder, the second part by Mr. Woudstra.

publication. The legal powers given by God had to be obeyed, and these legal powers were staying in London temporarily. The greater part of the Reformed people agreed with Schilder, and that was important. In 1942 the Germans started calling up the people to work in Germany for war production. Because of reasons of principle, a great many refused, and had to hide themselves from the Germans, deprived of ration books.

Other papers soon followed the example of the "Reformatie," and soon only the collaborating newspapers were allowed to be published.

Because of all these reasons, an underground organization was formed spontaneously, publishing illegal newspapers and distributing ration books illegally for the benefit of the hunted people. It must be said that the Reformed people took the biggest part in this organization. Of course many of them were arrested and killed by firing squads, or died as a result of starvation in the horror camps. But new members filled up the ranks, risking their lives, for they did not do it for their own sake, but for Christ's sake. They wanted to obey the legal power in London calling them up to resistance.

As mentioned above, the church services were not hampered by the Germans directly, but sometimes spies came to the services to see if anything was said in opposition to the German opinions. For this reason a few ministers were arrested and sent to prison. The rest, however, kept up fighting by telling the people the Germans had no legal authority and National Socialism was anti-Christian. The situation grew almost unbearable. Raids were held within the walls of churches to find young men for deportation, and besides this, the food shortage became noticeable. In this very situation Synod moved in with their famous conclusion: the children of the covenant were to be considered as regenerated until the contrary became clear. This caused a split in the Reformed churches.

Now it was war again, inside and outside the walls of the church. But both churches continued fighting the common enemy, and cooperated in this one objective.

The people in the north of the Netherlands were more fortunate, for in the North there was more food than elsewhere in the country. In the western provinces people began to eat flower bulbs and sugar beets, but occasionally a few slices of bread were given to the church people before service started. This was made possible by members of the northern churches who sent food parcels to their western neighbors to save them from starvation. It was, of course, like pouring a few drops of water into the flames, but still it helped.

For the largest part of the country the situation continued in this manner until liberation. Meanwhile in the western provinces the struggle went forward and church services became shorter and shorter, because people were not able to attend church longer than 40 minutes, due to weakness. Besides, during the winter time no coal was available for heating the buildings. The western part of Holland was the last part liberated by

the Canadians. The last few weeks food parcels were dropped by the R.A.F. and finally the Germans surrendered, leaving to the Allies a famished people and a ravished country.

\* \* \*

What was the situation in the "Reformed Churches in the Netherlands" when the hated sound of the Boche's clicking heels had died away from Holland's streets, and the defeated army of "Herrenvolk" had crossed the border in endless lines of gypsy-like groups of conquered soldiers? Was the organizational form of the churches still existing? Yes, it was, and thanks be to God and Jesus Christ who once more proved to be a fulfiller of His promises, and more than that.

But the ravages of war were to be seen everywhere, now that the storm had passed. I don't mean to say that there were not certain bright sides to the situation. Among such I count the fact that, due to a perhaps unsound increase of money circulation, many churches had been able to pay their heavy mortgages. And in the second place I would mention the improved financial circumstances of the bulk of the church members. But the needs were still far greater than these apparent profits. There were the church buildings destroyed during the war throughout the country. The construction of new churches and the expansion of old ones was prevented by the shortage of materials. In connection with this I want to mention the fine gesture of the churches of Switzerland in sending a number of wooden church buildings to the Netherlands, one of which was erected in the center of the newly-drained North-East Polder, a large piece of new land gained from the Zuyder Zee, where the new settlers now organize into different churches. There was,—and this was a very serious problem—the general impoverishment of our people, not in currency but in material. Stores could not be supplied during the war, and were consequently radically exhausted. Stocks that did exist had been robbed by the representatives of "culture" and "civilization." Here again we are thankful to report the tremendous generosity and Christian charity displayed by a number of the churches abroad. Old relationships both of a racial and an

ecclesiastical kind between the Christian Reformed Church in this country and the Reformed Churches in the Netherlands account for the fact that most substantial aid was afforded by the sister church in the U. S. A.

Although the outstanding facts of internal ecclesiastical life in the post-war period were greatly determined by the doctrinal and church-governmental controversies which had come to a crisis during the war, we still can point to certain common features of the life of the two church bodies which came into existence during the war. The shortage of ministers available reached a great height, which can easily be explained by the fact that the increase of pastorates during the occupation was accompanied by a decrease in the number of graduates. As an illustration of the immense shortage of preachers, the conducting of four or five services on a single Sunday is no exception for ministers of at least one of the two church groups. The revival of the old custom of licensing theological students to conduct services also points in the same direction.

The issue of worldly amusements also came up, now that young and old people could move freely in social circles again. Weakening tendencies in this respect must be reported, though sometimes the internal strife referred to seems to relieve this situation a little. On the other side, the synod of Zwolle in 1946 did not think it necessary to make a decision on this subject, but referred to decisions taken previously.

The big post-war problems did not leave the church undisturbed either. Especially the Antithesis idea was a very crucial issue in the beginning. Humanistic circles endeavored to get rid of this idea and create an all comprising political party. But it is correct to say that the Reformed Churches, generally speaking, took a firm stand against this surreptitious attack against the Christian action, though one group perhaps expressed itself more positively than the other.

Another closely related question is the stand some of the Reformed missionaries of one church group took on the burning issue of Indonesian politics. Many of them were willing to support, at least morally, the Japanese fostered Nationalist movement in the Netherlands East Indies.

Others however strongly oppose this pragmatic point of view and want to have the legal authority of Queen Wilhelmina perpetuated. The missionary activities in the Indies were started anew. Many of those who had been imprisoned in Java died during their imprisonment. Others took their places.

The contact with churches abroad was eagerly resumed, both formally and informally. A widening of scope was thus afforded and heartily welcomed. But the danger of an unrealistic ecumenicity also appeared very present, as recent events possibly may prove. On the one hand, the churches that take up their correspondence again are growing conscious of the rapid process of alienation, so that they feel strangers over against each other. On the other hand, however, the need of a more intimate contact is stressed. These two elements, it seems to me, are more or less dualistic, and the result of such a dualism can be seen in recent ecumenical decisions.

Both church organizations in the Netherlands about which we are speaking refuse to share membership in the World Council of Churches. This matter was debated at the Synods held last year.

Regarding cooperation with the other churches in the Netherlands, much could be said. Efforts are being made to unite several theologians of Reformed principles, but of different churches, in editing one weekly which aims at a better mutual understanding. But here it once more becomes clear that what has been split up by human sin, can in no way be reunited but by a true confession of sin, not in a general sense but very precisely and definitely.

As an interesting fact in this connection it may be reported that the so-called "Reformed Church in H. V.," which split from the large "Reformed Churches" in 1926 on the issue of the authority of the Bible, and which had led a languishing life until last year, has united with the "Dutch Reformed Church" or State church.

Radio services on Sundays, under the auspices of the Christian Broadcasting Association, were resumed again. Every church of soundly Reformed principles gets its fair share of the hours available.

(See "Netherlands", p. 44)

# Calvinism and the Christian University

## Part 2: The Type of Organization

By the REV. NED B. STONEHOUSE, Th.D.

President, the Board of Trustees of the Christian University Association

IN CONTINUING the story of the beginnings of the movement for a Christian University in America, I wish to center attention in this article on the kind of organization thought essential to the realization of its great goal. Even in its most informal stages great pains had been taken to express the unequivocal commitment of the movement to specific and historic Calvinism. The formulation of the doctrinal position and goals was the first step. No one was to be given an occasion to doubt that the movement was irrevocably committed to Calvinism and that the institution to be established would be frankly and zealously Calvinistic. But another step had to be taken before these principles could be put into operation and even before the great ideal could be effectively publicized. This step was the formation of an organization which would serve as the instrument to carry the principles and purposes into reality.

### A Free University

On one highly significant point there was unanimity from the start. The university in view was not to be a denominational enterprise. It was to be free from church control even though committed very definitely to the doctrinal position of the Reformed churches. The organization which would found and govern the university would, accordingly, be a free society or association of individual Christians.

There were two compelling reasons for this judgment,—one a matter of principle, the other a matter of practical advantage. There was the conviction, shared by most if not all of the founders of this movement, that the conduct of education embracing the entire field of learning, such as university education, is not the prerogative of the church. The King of the church has given her her own special task, a task which centers in the proclamation of the Word, and

this task should engage all her energies. The task of comprehensive education was clearly not given to the church, and must be fulfilled by Christians in their personal and family relations and responsibilities. This principle of free education, as opposed to state- or church-controlled education, has been followed in the Christian school movement that has prospered in various segments of Reformed Christendom. It also had been responsible for the formation of the Free Reformed University of Amsterdam in 1880,—the only Calvinistic university in the world,—and was given expression in its very name. There are, indeed, Reformed Christians who are not persuaded, as a matter of principle, that higher education may never, under any circumstances, be conducted by a Christian church. But in any case, even if principle does not demand that a Christian University be free from church control, a free enterprise would at all events stand on the highest possible ground.

Moreover there was an undoubted practical advantage in not seeking to achieve this goal under ecclesiastical auspices. Both those who allowed for only free education, and those who could justify, at least by way of exception, church colleges and universities, could agree that practical wisdom demanded the enlistment of Calvinists in many denominations. The goal of a university was evidently beyond the realm of practicability if the personnel and other resources of only a single denomination were available. Here, if ever, there was a challenge to Calvinistic cooperation on a broad scale.

### Development of the Constitution

The meeting held in Chicago on September 16-17, 1943, to which reference was made at the close of the previous article, took this approach for granted when it referred to a "Calvinistic university controlled by

an association." But before the association could be organized, it was necessary to give due thought to its specific structure. Hence one of the chief tasks assigned to a sub-committee of seven was the completion of the constitution for the proposed association. This sub-committee, which carried on the work of propaganda as well, functioned until the association was organized in Grand Rapids on June 29, 1944. Its members were Messrs. McIlwaine, Monsma, Reid, Rian, Van Andel, Welmers, and the present writer. Three of these members, together with Professor John Murray, later were constituted as an editorial committee, and among the tasks committed to them was that of the precise formulation of the articles on the background of tentative judgments reached in the sub-committee.

Until a meeting of the sub-committee on December 28, 1943, there did not appear to be any doubt that the Association would be restricted to a small group who would also act as trustees. This Association or Board would be self-perpetuating in character. It was contemplated that other persons would be members of the Association only in an auxiliary capacity and thus without any voting privileges whatever. The original form of the Constitution, accordingly, was patterned rather closely after that of Westminster Theological Seminary. This plan had the advantage of precedent, at least so far as American universities were concerned. Moreover it seemed demanded by the general religious situation in America. Modernism had made great inroads and had sapped the strength of many churches. Resistance to unbelief was not vigorous and successful. Discipline was generally lax. There was no adequate doctrinal instruction of church members. Hence, apart from a great revival of Calvinism among the people, there could not be sufficient assurance that the peril of doctrinal

compromise and defection could be successfully avoided. So many institutions in the past had been begun nobly, and had conformed to the drift in the churches, that it was a matter of the most vital character that solid safeguards should be erected. It seemed clear that the great ends of the movement could best be assured through a small company of persons, chosen for their understanding of Calvinistic principles and the application of such principles to Christian higher education, discriminating and vigilant in their outlook, and on fire for the realization of these principles.

At the meeting of December 28th, however, Professor Van Andel eloquently pleaded for certain modifications of the approach that had been in view. On the background of his intimate knowledge of the free Christian school movement as a whole, and of the development of the Free University in the Netherlands, he impressed upon the other members the advantages of an organization which would allow a greater degree of participation than would be afforded by a merely auxiliary membership. For the success of the movement, he foresaw that it would be necessary to enlist the enthusiastic support of thousands of persons across the land, and he maintained that it would be feasible to preserve the safeguards in view under the original plan and yet allow for active participation on the part of a large body of members.

The argument was so persuasive that the editorial committee was charged to redraft the earlier formulation in accordance with this new point of view. This revision was eventually sent to the members of the committee for study, and was adopted after prolonged discussion and with several minor amendments, at the Grand Rapids Meeting, as the Constitution of the Christian University Association. It was with the adoption of this Constitution that the way was clear for the launching of the Association. This was formally done on June 29, 1944, when seventeen men constituted themselves as the Christian University Association and as the original and constituting Board of Trustees.

Since the Constitution gives solemn expression to the principles and regulations of the organization and is the basis on which people have

been invited to join, its provisions are determinative of the powers enjoyed by the Board and the members of the Association. It is clear that the Board reserved for itself extraordinary powers and safeguarded its prerogatives in a remarkable fashion. At the same time it restricted severely the rights of members.

### The Board and the Association

One distinction relates to the constituency of the Board and of the Association. Although the Board is not in the most exact sense "self-perpetuating," it approaches being so in view of the fact that only the Board may nominate members for election, and no minimum number of nominees is prescribed. Hence the Board would be acting in entire agreement with the Constitution if at any time it chose to nominate only eleven persons to fill the vacancies of that year.

Another highly significant provision with regard to membership of the Board is that a two-thirds vote is required for nomination, a regulation which proceeds on the principle that it is imperative that members of the Board be highly discriminating and selective in preparing nominations. If one third of the Board is not persuaded of the qualifications of a proposed nominee, he cannot be nominated. In giving such veto power to a minority of the Board, accent is placed on the determination to exercise the greatest possible caution in constituting the Board. The Constitution also requires members of the Board, in assuming office, to subscribe in writing to a most solemn pledge committing them to belief in the Scriptures, reception and adoption of the Reformed standards, and faithfulness to the articles and provisions of the Constitution.

In contrast with these restrictions, it is a comparatively easy matter for one to become a member of the Association. Agreement with the constitution is to be indicated, and provision is made for formal approval of applicants. Thus the Association is also meant to be definitely Reformed in its viewpoint. But, in the nature of the case, it is virtually impossible to inquire effectively into the conformity of the membership with the standards that have been erected. The Board does not possess the prerogatives of sessions of local churches

which may examine applicants for church membership as to their doctrinal discernment. Although, then, the Board seeks to enlist a great host of Reformed people to rally to the support of this cause, an association does not provide the most effective safeguard of the Calvinistic purity of the university.

Accordingly the Constitution commits the management of the Association and of the university to the Board of Trustees. That this provision is not merely a formal regulation is borne out by other features of the Constitution. The Board is to draw up and adopt the Constitution under which it shall govern the university. Moreover in its relations to the Association, the right of initiating actions rests completely with the Board. Members possess the right of voting for members of the Board only from nominations made by the Board, and the right of passing upon amendments to the Constitution only when they have been proposed by the Board. Aside from the voting which may be conducted by mail, the only manner in which the Association may express itself is at the Annual meeting. The framers of the Constitution recognized, however, the necessity of restricting severely the powers of this single meeting of the Association. The Association does not have the power, under the Constitution, to regulate its meetings, for it is expressly provided that it "shall meet once each year at the call of the Board of Trustees." At this meeting the Association is to receive a report from the Board concerning the work of the Association which has been conducted under its management.

Since the Constitution contemplates only one meeting a year, it obviously also has in view only one report from the Board. And to make perfectly clear that the members who gather at an annual meeting do not have the right to initiate actions or decide issues, it expressly states that "all actions taken at the meeting, pertaining to the work of the Association, shall be presented to the Board in the form of recommendations." In adopting these restrictions upon the rights of members, the constituting Board had in view the necessity of safeguarding the interests of the entire enterprise. If the persons who gather at an annual meeting, pre-

(See "Stonehouse", p. 47)

*The Presbyterian*  
**GUARDIAN**

1505 Race Street, Philadelphia 2, Pa.

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**Children**

ONE of the happy rewards of the post-war era is a sufficient amount of leisure to enjoy the presence and play of children. Sometimes during the war, when planes, trains and buses were so crowded, the temptation existed to think of children as perpetually getting in the way—in short, as a burden, a nuisance. Now that there is a little more space in public conveyances it is a delight to see how the children are greeted by the traveling public. Their presence and play are a true pleasure to many voyagers who might otherwise be bored by the passing hours.

The Psalmist tells us that "children are a heritage of the Lord." He even says that they are a reward; "happy is the man that hath his quiver full of them." One of the incidental benefits of the war period was the increase in the United States of the rate at which children were being born. Wars do not always have such a result. When a country is subjected to invasion and famine, when husbands are kept for years from their homes by military duties, the birth rate often declines. We, as a nation, can well express our gratitude to God in this regard, also, for having been spared some of these things entirely and the other in part. As a result we are now in the happy position of having a greater number of children than for many years—children to grace our homes, our streets and our schools.

This blessing is also an opportunity. Are these boys who are to be the strength of the nation receiving at home the parental care that they need

to become useful Christian men—Christian citizens? Such care is the responsibility before God of the family. Will these girls have the oversight which will enable them to grow up to be the inspiration, the joy, the light of the coming years? Such oversight is the opportunity of the Christian family. The family is the institution divinely appointed to this privilege. Will these children as they enter school—and the first of them are entering now—be given Christian instruction? If they do not have it in school, will the family ensure it to them otherwise? These are serious questions that every one of us ought to face. They are the immediate responsibility of the parents, but they are the concern of all of us Christians. If we can provide Christian schools of the highest possible level, that is the best solution. Failing that, the parent must supplement the non-Christian or anti-Christian (the terms are in many ways equivalent) school with parental instruction as to the Christian meaning of all of life and culture. That instruction cannot properly be limited simply to "religion." Christianity has something to say about everything in the universe.

Since the close of hostilities, such information as is at hand indicates that the birth rate is declining somewhat. Perhaps this is inevitable and it may, to an extent, be proper. Children are not born to be neglected. The Christian family must consciously prepare for its children. It must plan to give them the environment, the clothing, the food, the education that as covenant children, the little children of God, they need, and to which they are entitled. But parents must also remember that "as arrows in the hand of a mighty man, so are the children of youth." This statement of God's inspired Word can ill afford to be neglected. Christian parents must resist the temptation of planning for a life of selfish ease without children. Rather the glorious opportunity of God-given children deserves careful advance planning and foresight. Our resources should be arranged with regard to it.

We can also be grateful to God that the advance of knowledge, on the part of medical men, concerning the physical organism has removed some of the unnecessary dangers and difficulties of childbirth in earlier

years. When natural science is, on the one side, acting as the handmaid of destruction, let us thank God that, on the other, it is serving to alleviate pain and suffering and to ensure life. "Thy children like olive plants.

Round about thy table.

Behold, thus shall the man be blessed  
That feareth the Lord."

**Thank You,  
Mr. Phillips!**

FOR over two years now the Rev. Henry D. Phillips, of Nottingham, Pa., has been planning and writing the material under the Family Altar heading. We wish to take this opportunity to thank him for his faithful cooperation in providing these devotional helps. We believe they have contributed much toward making the GUARDIAN more of a family paper.

In accordance with some plans we have been working on for a while, the style of the devotional page is to be considerably changed, beginning with the next issue. And so we have asked another of the ministers to take up the work. The revised page will include daily Bible readings, together with more extended comment covering the whole group of readings. It will also be arranged more in a weekly cycle, with questions on the Bible readings to be considered on each Sunday. And there may be other items, including prayer suggestions.

We hope that Mr. Phillips will enjoy his well-earned rest, and that he will continue from time to time to write for us. And we hope our readers will continue to find the devotional page as useful as it has been in the past, for their family and personal devotional life.

—THE EDITORS

Occasionally people complain of not receiving a copy of *The Presbyterian Guardian* and we discover that they have ignored the expiration warning, and allowed the subscription to lapse. Please renew subscriptions promptly, and please report changes in address, sending BOTH the old and the new address. We'll do our best to get the "Guardian" to you.



# A Modern Interpretation Of an Ancient Prophet

## A Book Review

By MISS NAN J. MICHELSEN  
Office Manager, The Presbyterian Guardian

*The Herdsman*, by Dorothy Clarke Wilson; Philadelphia; Westminster Press; 1946; 373 pages; \$3.00.

PERHAPS you have heard your pastor urge his flock to "read everything Bible-wise," that is, in the light of the Bible revelation. If this has sounded like a very intangible statement to you, *The Herdsman* offers a very good subject for experimentation. Wilson's book is a historical novel centered about the times and person of Amos, the Old Testament prophet. The reader should acquaint himself well with Amos' Book in the Bible and read it at least five or six times before taking up *The Herdsman*.

In the author's Foreword she informs us that "except for the facts that may be gleaned from the substance of his speeches in the short book that bears his name," Amos 1:1 and 6:16 "contain all that is known of the man. Hence much of this book is necessarily fiction. However," continues the author, "I have endeavored to make every detail as true as possible to what is known of the historic background, customs, and social conditions of life as it was lived in Palestine in the middle of the eighth century B.C."

Without a doubt the book is interesting reading—as a novel. The picture she paints of life during Amos' time is very vivid. This portraiture makes the book worth reading for those who like to get "the feel" of the setting of the prophet's message.

Although Amos declares himself to be a herdsman and a keeper of sycamore trees, in *The Herdsman* he is introduced as the son of a poor farmer. The reader is held in suspense over 233 pages of fast-moving narrative, always wondering how Amos becomes a herdsman. In these pre-shepherd days the author works out many plots and events built around the figures of speech which are used in the Book of Amos.

Amos' life as recorded in *The Herdsman* is one of searching, ever

MOST of our readers are acquainted with Miss Michelsen in another capacity than as a contributor to the pages of the GUARDIAN. But we think you should know that she is also an able writer. We offer the present book review as an indication of this fact, and as an introduction of Miss Michelsen as more than the person who signs those GUARDIAN renewal letters.

searching for God. An informative account of the golden-calf worship at Bethel is given; but Amos is discouraged from any kind of formal religion by this sensuous, hypocritical, gory display of so-called worship. He was greatly disappointed and yet satisfied when as a boy he peeked behind the curtain veiling the Most Holy Place in the Temple, and found nothing. God was not there either; he must look elsewhere.

While living in Samaria Amos attended the Royal Academy and became a fast friend of Ephraim ben Esdras. At the Academy he heard the "philosophies of Egypt and Babylonia . . . the legends of Adapa and Adam." There too he read "the collections of hero stories including traditions of the ancient Judges, the Saul and David narratives" etc. Amos seems to treat them much like his readings of extra-Biblical works—with one big question mark.

Later, as "the herdsman," he finds a great deal of satisfaction in nature, particularly in an experience of watching the dawn while sitting in the entrance of a cave. "One by one the tops of the mountains beneath leaped into flame, hung luminous in the void while their lesser, supporting crests and solid, buttressed foundations were being molded slowly into shape out of the blackened chaos. Light plunged into its depths, cleaving in a single stroke the emptiness which had been vast ages in the making.

"'Yahweh,' spoke Amos' spirit silently. Words began forming in his mind, one thought leaping to another as the light of the sun had leaped from crest to crest. . . . 'Yahweh. The Eternal! Were the two the same? . . . Did not all the illumining rays issue from one source of light?' One source! He was face to face with it at last, the staggering possibility at which for years his questing spirit had been casting timid glances, gazing fearlessly with his eyes wide-open, turning from it again instantly, as from the physically blinding radiance of the newly risen sun. There was only one source of light, whether in the dawn of the new day, or in the slow, ageless dawn of the spirit. Only one. What matter, then, by what name he was called, whether Yahweh, or Dagon, or Chemosh, or Rimmon, or the Eternal, or—God?" (p. 263)

The modern idea is that it matters little what you call God as long as you worship something: There is only one god, there only can be one; regardless of what name you give him, he remains one god. It is also the humanistic way of reasoning that man has the right to call God what he chooses. And it is an evidence of *The Herdsman's* indifference to the special revelation God has given of Himself. But to the Christian the names of God are important. We should not look upon them lightly. They reveal to us something of the nature or essence of God; they are not mere marks of denotation. God is jealous of His Name: we are not to take it in vain. We are to "exalt His name," not confuse it. "Holy and reverend is His name" says the Psalmist.

This experience with the general or natural revelation seems to be quite sufficient, in the author's opinion, even more so than Amos' acquaintance with the Biblical records. Berkhof has an excellent summary of the current of thought which runs through *The Herdsman*: "The Bible is brought down to the level of other books and is simply regarded as a product of the human mind. The wonders of science, the beauties of nature, the gems of literature, and the lessons of history, are considered to be equal value with eternal truths that are revealed in the Word of God."

The book closes with Amos' final



discovery. His worthless brother, Reuel, returns to Amos, who is in prison, at the risk of his life. Amos regrets the attitude he had taken towards Reuel and discovers his love for this one who had been unworthy. "No matter what Reuel had done, no matter how many times he had failed him, he was his brother, his son, dearer to him than his own body, than his own soul! He could no more forget his love for him than Yahweh—than Yahweh. Amos lifted his face. Though night had already fallen in the little room, he was no longer groping in the dark. For his spirit had already sighted another landmark, was climbing toward it surely and steadily. It shed light, clear and luminous, not only on the path ahead but on the way over which he had already come. For he knew suddenly that Yahweh did not punish people when they reaped the natural harvest of their mistakes. He suffered with them. Yahweh—the Eternal—was more than justice—He was love!" (p. 372)

It is true that God may deal with people in a national capacity, in this life, for their sins. But we cannot agree that if a sinner lives a hard life as the result of his sin, here on earth, he has squared his account with God so as not to suffer eternal damnation. This is the folly which comes from ignoring God's special revelation.

Taken as a whole, this Amos of *The Herdsman* is not much more than the 20th century ethical man who is seeking after something. He is strongly influenced by childhood religious teachings, turns away from the established religion because what he superficially sees does not appeal to him; then proceeds to grope his way from what looks like one safe conclusion to another. He regards the Bible revelation as just another legend, as tradition, and philosophy to be questioned like any other treatise. Turning aside from God's revelation, he finds comfort in nature, with no reliable guide to explain it but his inner feelings; and, finally, pacifies his conscience with a god of love.

In principle, the Amos of *The Herdsman* is not a good sketch of an Old Testament prophet. Notwithstanding this, the book can make an excellent contribution to one's appreciation of the condition and atmosphere of life and thought in Palestine during the 8th century B.C.

## Orthodox Presbyterian Church News

### New Jersey Presbytery Meets

THE Presbytery of New Jersey met for a lengthy but quite profitable session at the Grace church of White Horse, Trenton, on Tuesday, January 21. The meeting convened at 10 A.M. and did not adjourn until 10 P.M. The host church served a delicious noon meal, largely through the efforts of Mrs. Wilson Albright.

One of the encouraging features of the meeting was the application of three young men to be taken under care as candidates for the ministry. These were Herbert Bird, John Richmond, and Robert Hamilton. A call from the Pittsgrove church for the services of Mr. Richmond was tabled pending the licensure of Mr. Richmond. Mr. Roy Lambert, who is under care of the Presbytery, requested the assignment of parts of trial preparatory to licensure.

A considerable portion of the meeting was devoted to a worthwhile study of certain reports and proposed amendments to the Constitution, which had been sent down by the last General Assembly. The Rev. Richard W. Gray conducted a study of the proposed chapters 18 and 19 of the Form of Government. Presbytery judged that certain statements in each of these chapters were not sufficiently clear to receive the endorsement of Presbytery, and authorized the clerk to convey this decision to the next Assembly and to the several presbyteries.

Mr. Gray also led a discussion of the report of the Committee on Local Evangelism entitled "Literature for Local Evangelism." The Rev. James Price led a discussion of the report of the Committee on "Song in Public Worship," giving special attention to the matter of the regulative principle of worship.

During the report of Presbytery's Committee on Home Missions, encouraging information was presented regarding the work at Warren Point and at Crescent Park. There has been increased attendance at Warren Point for some time, and the average attendance at the Sunday School there

in recent weeks has been 60. There is some prospect for the erection of a building at Crescent Park, if the way can be opened up to having a man regularly on the field.

The Presbytery had received a communication from the Rev. Robert Strong relative to a letter by the Rev. Edward Heerema which had been published in the *Calvin Forum*. Though Dr. Strong indicated he was not bringing charges, he raised the question of slander, and the Presbytery decided to appoint a committee to advise with Mr. Heerema in the matter.

During the consideration of miscellaneous business, the Rev. Everett C. Develde brought in a letter complaining against the action of the last General Assembly, in appointing a committee "to study certain doctrinal questions." Presbytery decided to postpone consideration of the letter until the next meeting.

### Philadelphia Presbytery Meets

THE Presbytery of Philadelphia met in regular session on January 20th at Westminster Seminary, with between twenty-five and thirty members present. The Rev. Henry D. Phillips of Nottingham, who conducted the opening devotional service, emphasized the importance of putting into effect the idea suggested by the words of Jesus, "Occupy till I come." The congregations and pastors and elders should endeavour to occupy fully the various fields with which they have contact, said Mr. Phillips, and should seek to bring the gospel not only to their own church, but to all the people of their own and neighboring communities. An effective way of doing this was suggested to be the establishment of branch Sunday schools.

One of the first items to come before Presbytery in its regular business, was the motion left on the table from the last meeting, to sustain the examination for licensure of Candidate Thomas Gregory. After a relatively brief extension of the examination,

the motion was unanimously passed. Mr. Gregory answered the prescribed questions, and was regularly licensed to preach the gospel.

A report concerning the work of the Machen League included information about the League's rally recently held in Willow Grove.

Mr. Robert Eckardt, a member of Mediator Chapel and a Senior at Westminster Seminary, applied to be taken under care of Presbytery as a candidate for the ministry. Mr. Eckardt spent last summer assisting the Rev. Charles G. Schaufele in the work at Harrisville, New Hope and Hilltop, Pa., and is at present assisting the Rev. Edward L. Kellogg in the work at Crescent Park near West Collingswood, N. J. After hearing from Mr. Eckardt as to his Christian experience, and reasons for desiring to seek admission to the ministry, the Presbytery received him under its care.

The Presbytery had before it a number of communications from the last General Assembly. Included was the decision of that body concerning the Complaint against the Presbytery in the matter of the licensure and ordination of Dr. Gordon H. Clark. The Assembly had failed to sustain the Complaint at a number of points, but had found that Presbytery was in error at certain other points. Accordingly it had "implored" the Presbytery to "make acknowledgment of these errors and of its failure thereby to preserve the peace of the Church, and to report accordingly to the Fourteenth General Assembly." A motion was introduced that Presbytery elect a committee of three to study this matter and report at a later meeting.

In the discussion that followed it became apparent that a number of the presbyters felt that the decision of the Assembly in the matter should not be accepted, and that no acknowledgment of error should be made. It was claimed that the action of the Assembly (recorded on page 111 of the *Assembly Minutes*) was no more authoritative than was the action of the 1934 U.S.A. Assembly in adopting a mandate with reference to the Independent Board for Presbyterian Foreign Missions. In the course of the discussion, the Assembly at the time this action was taken, was described as a "rump" Assembly. This description brought upon the speaker a re-

buke from the Moderator of Presbytery, for speaking disrespectfully of the higher judicatory.

As against this general position it was maintained that the Assembly had had before it a formal Complaint, brought from a lower judicatory. It had considered and dealt with that Complaint, and its decision was final. There could be no appeal, within the lower courts of the church, from the final decision of the highest judicatory. Moreover this action was not taken at a late point in the Assembly, but in connection with its action on the entire Complaint. (See page 84, *Assembly Minutes*.) Having made its decision, the Assembly then had the responsibility under the Book of Discipline, of determining the amends to be required. It was in this capacity that the action near the close of the Assembly was taken. Consequently that action was in no sense comparable to the action of the 1934 U.S.A. Assembly in arbitrarily adopting a Mandate sponsored by its own General Council. When a case has been carried in regular process to the highest court and there decided, it was said that no formal appeal within the church could be taken from the decision.

The Presbytery finally adopted a motion calling for the appointment of a committee of three, who should draw up a "suitable action" for Presbytery to take. It was specified, however, that this action should involve an acknowledgment of error on the part of Presbytery. The Committee is to report at the next meeting.

The Rev. Calvin K. Cummings reported concerning an overture which he intends to bring in at the next meeting. This overture would call for the erection by the General Assembly of a standing committee of Deacons. The function of the deacons in the church is to care for the needs of the poor. Mr. Cummings said he felt that there was a place for a denominational committee, which would be concerned with cases of poverty and need in which our church should be interested, but which fall outside the sphere of any local congregation. He referred in particular to such matters as the needs of the church in the Netherlands, and of individuals in Korea.

The next meeting of the Presbytery was called for Wilmington, Delaware, on March 17th.

## Wybenga to Hamill

THE Rev. Edward Wybenga has accepted a call from the Westminster Church of Hamill, South Dakota, and left on January 14th to take up the new charge. On the evening of the thirteenth, the congregation of the First Church of Waterloo, Iowa, where Mr. Wybenga has been pastor since the church was organized in 1936, tendered him and his family a farewell party, which included the presentation of a handsome gift. The Rev. George W. Marston has been appointed moderator of the Waterloo church session.

## Arie Kok Speaks at Pittsburgh Church

CHANCELLOR Arie Kok, who for over thirty years has been Chancellor of the Royal Netherlands Legation in Peking, China, and who was interned by the Japanese during the war, was the speaker at a recent Wednesday evening service of the Covenant O. P. Church in Pittsburgh. While in China Mr. Kok proved a generous and friendly host to many evangelical missionaries, including the Rev. Egbert W. Andrews and the Rev. Henry W. Coray of the Orthodox Presbyterian Church. Though interned during the war, he was able by the use of a secret radio to get information to the Swiss consul which helped materially in bettering the condition of interned and imprisoned Americans.

The Rev. Calvin K. Cummings, pastor of Covenant Church, also reports that two couples who have been attending his communicant's class, have made public profession of faith and united with the church, and that eight covenant children were recently baptized.

## Three Unite with Rochester Church

AT THE communion service the first Sunday in January three persons united with the Covenant Church of Rochester, two by confession of faith and one by letter. Miss Florence Handyside, recently appointed by the Foreign Missions Committee to work in the Orient, is a member of this congregation. Until

the way is clear for her to go to the field, she is doing mission work in Lurton, Arkansas. Another of the young people, Miss Dorothy Edinger, is in city mission work with the Rochester Gospel Mission.

The congregation of Covenant Church recently presented the pastor, the Rev. Charles L. Shook, with a new Chevrolet car.

### Requests Books for Korean Seminary Library

IN PREVIOUS issues of the GUARDIAN we have called the attention of our readers to the needs of the new Korean Seminary in Pusan, where the Rev. Bruce Hunt is at present doing some teaching. Mr. Hunt has sent us a list of books which are needed there. We have already received some contributions which will enable us to purchase and forward some of these items. Some of the books, however, are out of print and can be secured only second hand. If any of our readers have copies of any of these items they are willing to have sent to the Korean Seminary, we will be glad to receive them for forwarding. And any contributions for this purpose will also be gladly received.

The list Mr. Hunt sends us is as follows: Commentaries—on both Testaments Ellicott, Lange, Calvin, I.C.C., Matthew Henry, Jamieson Faussett and Brown; on parts of the Bible T. Zahn, Hodge, Alexander, Lightfoot (Prison Epistles), Johnstone (I Peter), Expositor's Greek Testament, Dutch commentaries (Grijdanus, Grosheide, Van Leenwen), and practical commentaries with illustrations. Theology—the works of Bavinck, Karl Barth, Hodge, Berkhof. Language study—Grammars and Lexicons of Gesenius, Machen, Thayer, and Hebrew and Greek Testaments with lexicon. Church History—Works of Schaff, Zenos, and History of the Covenanters. Other Books—Warfield's works, books by Westminster Faculty, Oswald T. Allis, Fairbairn, Trench, Boettner, and Schilder (Sermons, Paradox, Wat is de Hemel?).

Mr. Hunt emphasizes that these are but a few of the items needed. But these will be of immediate help in the work of the new Seminary.

## The Life of Jesus Christ

By the REV. LESLIE W. SLOAT

### LESSON 17

#### Jesus, The Bread of Life

SCRIPTURE: *John 6:22-71.*

WHEN the next day after the feeding of the multitude dawned, the people looked for Jesus and did not find Him. They knew that He had not gotten in the boat with the disciples, and yet He was gone. After looking through all the surrounding region, they at last located Him in Capernaum. And there in the synagogue He addressed to them a sermon or discourse on the "Bread of Life."

They had asked Him when they found Him how He had come there, as He had not been in the boat with the disciples, and there had been no other boats available. He did not answer that question. Instead He gently rebuked them. Ye seek me, He said, not because ye saw the sign, but because ye did eat of the loaves and were filled. In other words, they were attracted to Him not because of the supernatural and miraculous in His life, on account of which they should have recognized Him as a supernatural person. But instead they sought Him because of the way in which He provided for their physical needs. There have always been people who engaged in religion not because of the spiritual realities which characterize true religion, but because of the temporal advantages which it yields. Jesus rebukes that attitude. Labor not, He says, for the meat which perishes, but for that meat which endures unto everlasting life, which the Son of Man shall give you. The term "Son of Man" is a title of the Messiah found in Daniel 7, which Jesus appropriated as the name for Himself. He frequently uses it. The people practically never use it, except when quoting something He has said. And so here, Jesus is saying that He, as the Son of Man, can and does and will give that food which endures into eternity, that is, spiritual food. And He asserts that the Father had sealed the Son of Man, by which He means that God has indicated His approval of Christ as Messiah.

The people then asked what they should do, to work the works of God. People are always asking what to do. And Jesus gave the chief answer to that

question. It is, Believe on Him whom the Father sent, Jesus Himself. Then the people asked for some evidence that He was a person in whom they could justly believe. Their ancestors had eaten manna in the wilderness, under the leadership of Moses. And so they ask that Jesus give some sign. How little indeed had they understood the miracle of their own feeding the day before.

Jesus answers that Moses had not given them that bread in the wilderness. Rather it was God who gave it to the people then. And now God was giving the people true bread, of which a man might eat and never die. Those who had eaten the manna in the wilderness had all died long ago. But there was another bread, a true bread. It was He who had come down from heaven. They asked for that bread, and Jesus said plainly, "I am the bread of life. He that cometh to me shall not hunger, and he who believeth on me shall never thirst."

Then Jesus goes on to explain how it is that they who see Him do not believe in Him. All that the Father gives Him will come to Him, and they who come to Him He will not cast out,—because, as He has said, only those come whom the Father hath given. And they who do come and do believe will be raised up unto everlasting life at the last day. Jesus had not come to do His own will, but to do the will of God. This divine will was that He should redeem and give eternal life to all whom the Father had given Him. Put another way, it was that everyone who saw and believed on Him should have everlasting life.

Thus it is that Jesus deals with those often perplexing matters of the divine sovereignty and the human responsibility. It is those who believe on Jesus who have everlasting life. Belief is an act of the human individual. And if we do not believe, we are ourselves responsible for this sin. And yet back of the human action there is a divine direction. It is those whom the Father hath given the Son who come to the Son, and whom the Son raises up at the last day. In other words, those whom the Father hath given the Son are the same as those who see the Son and believe on Him. It is only the

latter that we can in any sense identify. And it is our solemn duty both to believe, and to exhort our fellow man to believe. But we also know that wherever faith is exercised, there is a person whom the Father according to His own sovereign and divine purpose has given the Son, and that from the beginning of the world. The human individual is responsible for his faith or unbelief, but when, after having believed, he meditates upon his salvation, he is bound to recognize that that salvation and everything associated with it is the gift to him from God. And he gives God the praise.

Now some of the Jews grumbled when Jesus said that He was the bread which came down from heaven. They claimed to know His father and mother, and the other members of His family. But Jesus answers, No one can come to me except the Father draw him. The Scriptures speak of those who are "taught of God." All such, Jesus says, come to me. Jesus is the bread of life, which came down from heaven.

Jesus goes on further to explain that in which His saving work will consist. He is the bread of life in the sense that He shall give His flesh for the life of the world. Continuing the figure, He adds that except people eat His flesh and drink His blood, they have no life. But those who eat His flesh and drink His blood do have life and will be raised up at the last day. The meaning of this He had already indicated. Eating His flesh and drinking His blood meant coming to Him and believing on Him. It meant putting the same reliance on Him for eternal spiritual life as we put on food and drink for physical life. As a man can not maintain physical life without food and drink, so he cannot have spiritual life without or apart from Jesus Christ. They who "eat and drink" Jesus Christ abide in Him, are united to Him, and share with Him both the death which He undergoes suffering the punishment for sins, and the life "which is in the blood."

These were hard sayings. Many of those who had listened went away. Even the disciples seemed offended. And Jesus told them that it was just such spiritual things that really gave life, and not the things of the flesh. And things would yet happen which would prove the truth of what He had been saying. When the followers were

gone Jesus turned to His own twelve, and asked them if they were going also. Peter replied, "To whom shall we go? Thou hast the words of eternal life." And he added, "And we have believed and know that thou art the holy one of God." How these words must have gladdened our Saviour's heart. And yet even so He immediately declared that He knew that one of that disciple group was a "devil." By this He signified Judas, who later betrayed Him to the rulers.

This sermon on the bread of life was a sort of exposition of the miracle of the feeding of the multitude. It took place at the time of the Passover, and was especially appropriate for that period. And it provides in part the explanation of that ceremony of the Lord's Supper which Jesus instituted, and in which by eating bread and drinking of the cup we show forth the Lord's death, and signify our union with Him and with one another as members of His mystical body.

#### QUESTIONS ON LESSON 17

##### Detail Questions:

1. Did the people who had eaten the bread Jesus provided in the wilderness understand that there had been a miracle?
2. On what sort of things should we spend our energies?
3. Who does Jesus say will come to Him?
4. What does Jesus promise all those who do come to Him?
5. What must a person do with reference to Jesus if he is to have eternal life?
6. What does Jesus say is the work of God?

##### Discussion Questions:

1. What was the difference between the manna which fell in the wilderness for the Israelites, and the "Bread of life?"
2. What is the meaning of faith in Jesus?
3. What attitude should we take toward those teachings in the Christian religion which are difficult to understand? Should we refrain from talking about doctrine because some people will not understand it?
4. How do you think Jesus knew at this time that Judas would betray him?
5. On the basis of this discourse discuss the subject of the relation between divine sovereignty and

human responsibility. To whom should we give the praise for our own salvation?

## Netherlands

(Continued from page 36)

As a concluding point of interest to the readers, some information may be given on the so-called Frisian movement in the Netherlands. In a country so small as the Netherlands there still exist two separate languages, the Dutch language and the Frisian language. Although the latter for centuries has existed as a spoken language only, and has never been officially taught in the schools, it still survives and has preserved a character of its own. Now there was a request at Synod to allow Frisian congregations to use their vernacular for public services, which request has been granted. This does not imply that a wide use will be made of this liberty, but the possibility of having Frisian services is created. A Frisian translation of the whole Bible, of a high standard, was recently completed. In this way a sound nationality is given a healthy expression.

The general situation of the Reformed Churches in the Netherlands may be rightfully characterized as being one of serious problems and of very strong theological and ecclesiastical tensions, as also of material needs and shortages.

May the Lord bless the efforts that are being made to stand firm for the old Reformed principles. He will, according to His promise, never forsake His Church, that is determined to have His Word and Commandments prevailing in every thought, word and deed.

## Willis Improves

LATEST reports are that the Rev. George J. Willis is well on the road to recovery from the injuries received in an auto accident, as reported previously. It will, however, be several months before he will be able to resume his work.

His daughter Anne has, unfortunately, suffered some further complications, which have rendered her condition more serious than that of her father. It is hoped, however, that both will recover in due time.

# The GUARDIAN NEWS COMMENTATOR

VIEWING THE NEWS FROM THE RELIGIOUS NEWS SERVICE AND THE RELIGIOUS AND SECULAR PRESS

## Federal Aid for Parochial and Christian Day Schools?

RECENT years, and even recent months, have seen a sudden upswing of interest in religious education. This is one of the results of the war. Faced by the task of educating the coming generations of Europe and the Orient away from the totalitarian ideals which have so long dominated the thinking of certain nations, leaders of thought have recognized that there must be a religious element in that educational program. For religion alone provides the basis for those social and ethical relationships which are needed in a world where men would be brothers.

Another reason for the upswing in interest in religious education, is the recognition of the new responsibilities which are confronting the peoples of the world. The discovery of atomic power with all its destructive potentialities, has forced men to consider the basis upon which mankind can live free from the fear that someone will use that power destructively. Again the appeal has been to religion. In a world of national and personal irresponsibility, no security exists for any individual or race, with the forces that have now been let loose among us.

There are other reasons also. The rise of juvenile delinquency, for instance, is seen by many to be the result of the lack of any religious training of youth. Racial hatred is seen to be at bottom a religious problem. And we could go on. This all adds up simply to the conclusion that we cannot keep religion out of the lives of people, and expect the coming generation to know anything of peace and security in the world.

As people have come to recognize the importance of religious education, it is not surprising that they have turned to consider where such education is to be found. In principle, it

is not to be found in the public, tax-supported schools. For our state constitutions invariably provide that public funds are not to be used for any religious or sectarian purposes. The alternative is to look at the definitely religious schools. We have many such in America. Probably the greatest number are to be found in the parochial school system of the Roman Catholic Church. Next there are similar schools in other religious groups. Perhaps the next largest is the Lutheran system. Then there are schools which are controlled not by churches as such, but by parent associations.

Since it is evident that the government cannot engage directly in religious education, under the Constitution, the next approach is to secure government help in one way or another for these private religious institutions. Many indirect attempts have been made in this direction over the years, and especially recently. The one currently in the news is the attempt to force the state or community to provide free transportation for pupils attending private schools. Wisconsin recently voted down a proposal of this sort. The practice exists in other states and is being attacked in courts and legislatures. But if the individual states will not let such help be granted parochial schools, those who desire such help can appeal to the national government to do something.

This is the step we are facing now. Two bills have been introduced in Congress, one in the Senate and one in the House, which provide for just such government help. The House measure would have the United States Office of Education administer a fund appropriated from taxes, to all schools regardless of ownership, on a pro rata basis. Its aim would be to assist in

"reducing inequalities of educational opportunity in elementary and secondary schools." It is estimated that under this act some seven and a half million dollars would be available to the non-public schools.

The Senate bill differs in some particulars. It especially attempts to limit the use of the funds to "non-religious" purposes, such as transportation, health examinations and non-religious educational aids.

It should be recognized that the United States came to its view of the separation of church and state over a period of years. In most of the first colonies there was government support of religion. In New England it was Congregationalism which received the benefits of this support. In the central and southern colonies it was Anglicanism. It was in fact not until many years after the Constitution of the United States had been adopted, that all state support of religion was abolished. But, since the early part of the nineteenth century, the recognized principle in this country has been the separation of church and state, and complete religious liberty—not toleration but liberty—throughout the country. What this means is that the adherents of any particular religious faith must themselves provide the financial support which is necessary in order that they may practice and propagate such faith. In those circles where the religious conviction was strong, the problem of support has never been serious. But where the convictions were weak, there the religious movement has suffered decline, and any "extras," such as special schools, have largely disappeared.

We believe that this is as it should be. Man is to render to Caesar that which is Caesar's, but to God that which is God's. The business of maintaining and propagating one's religious convictions is the business of the church, and not the state,—it is the business of the Christian community,

and not of the total community which may be largely non-Christian.

In defense of the idea of federal aid to private schools, it is of course argued that this is merely an extension of the idea which already exists in tax exemption, for example. But tax exemption, as we understand it, is not a special favor of the government to religion as religion. It is rather a recognition of two factors. First religious institutions are non-profit affairs. They bring no gain personally to those who conduct them. Since there is no profit, they should not be taxed as are businesses conducted in a community for individual or corporate gain. But in addition to this, religious institutions are also supported not necessarily, but voluntarily. Their support is an act of voluntary contribution and charity dictated by conscience. Taxation of them, therefore, would be in reality a tax on voluntary contributions and charitable gifts. The government does not tax such,—even in our income taxes we deduct contributions to the Red Cross and the Salvation Army, as well as to churches and other non-profit agencies.

It is also argued that people are beginning to recognize that a distinctly religious education is a contribution to the general welfare. We challenge this as a general conclusion. In some instances it is undoubtedly true. But in many instances it is highly questionable. We do not believe that the Roman Catholic Church can boast of its services in this connection. The statistics on the number of Roman Catholics who have found their way into local jails, in comparison with those who have made no religious profession, is perhaps a matter worth investigating. And if religion is not further defined, we must recognize that Mormonism, Buddhism, and Mohammedanism are all religions that would come under any general aid to religious education.

We do not believe that the reasons adduced in support of federal grants to religious schools justify such action. In the first place, such action would unquestionably violate the historic and constitutional principle of the separation of church and state, which we believe to be also a valid and above all a Biblical principle.

In the second place, such grants would inevitably be exploited by cer-

tain religious groups, notably the Roman Catholics. Every one recognizes the increasing influence which Catholicism has exercised in government in recent years. With its vast parochial school system, the Catholic church stands to benefit most from any such program, and it is apparent that those who benefit most from the program will have most to say about the carrying out of the program. Thus in the third place, such aid would help to strengthen those who already dominate the field of religious education, and would lead eventually to discrimination on a religious basis, which is the first step in religious persecution.

And finally, we object to such federal aid to religious schools, on the ground that any attempt to apply it impartially, in the religious situation which exists in this country, would lead to the support and propagation of religions which are not true but false. And no Christian can conscientiously lend his financial or other support to the encouragement of religious beliefs which he sees to be out of accord with the Word of God. If money is taken from the common tax funds and used for distinctly religious purposes, which is what would happen in these cases, Christian people would thereby be required to contribute to the maintenance of a religious program which goes contrary to their conscience as subjects and servants of the Lord and King, Jesus Christ. And no government on the face of the earth has the right to require this of its people. Let those who believe in their religion provide themselves whatever is needed to maintain and propagate it, believing that the special benefits they receive and give are worth whatever sacrifice may be entailed. A religion which its own adherents do not find worthy of support is not worth being supported by government. A religion which its adherents believe to be worth their support doesn't need the help of the government. This latter the true Christian religion has always been. Let it so remain.

—L. W. SLOAT

### New Episcopal Head

**P**RESBYTERIANS of the Northern denomination had a foretaste recently of the possibilities that might

result from a Presbyterian-Episcopal church union. In an elaborate ceremony that included processions, robed choirs and the blowing of trumpets, the Rev. Henry Knox Sherrill, Bishop of Massachusetts, was installed as presiding bishop of the Protestant Episcopal Church. The ceremony took place in the as yet uncompleted Washington Cathedral, situated atop Mount Saint Albans, the highest hill in the District of Columbia. Some 2,500 persons were present to witness the ceremony, the most elaborate that has ever taken place for such a purpose. If the proposed church union is ever consummated, one wonders whether the Episcopalians will set the style for the installation of Moderators of the annual Assemblies.

Although the Episcopal convention last fall gave the union idea a setback by returning the proposals to committee, Bishop Sherrill is known as an ardent supporter of the union of churches having the same general outlook. He is supposed to have developed this passion through his acquaintance with William Adams Brown. He is also known as a believer in liberal theology, which conviction he attributes to the influence of Presbyterian Modernist Henry Sloan Coffin. And in an address before the Boston Methodist Social Union he expressed himself as supporting the idea of a merger of the Episcopal and Methodist churches.

### Gideon Offers Rejected

**T**HE Gideons are an organization which seeks to distribute copies of the Bible wherever opportunity offers throughout the country. Their Bibles are to be found in almost all hotel rooms. But it is only recently that they have begun handing out New Testaments in schools. When they offered to present copies of the New Testament with Psalms and Proverbs to 1,000 students of a Boston high school, the offer was first accepted, but then rejected after protests had been made. The protests claimed that such an action would be in violation of the state constitution which forbids the dissemination of literature of "any denomination" in the schools. The presentation will be made, however. But it won't be in the school building. It will be in the



headquarters of a local Woman's Club.

In Berlin, Connecticut, a similar offer was turned down by the Board of Education. The Board was anxious to avoid any "favoritism" toward any religious group. And a Jewish congregation in Davenport, Iowa, protested and was successful in stopping a similar distribution to pupils of that community.

## Stonehouse

(Continued from page 38)

sumably a small proportion of the total membership and principally those living in the vicinity, have the authority to deal decisively with the affairs of the Association, local and provincial factors might readily vitiate its character as a national movement. The Annual meeting is not a meeting where the actual business of establishing and running a university can be handled. Such matters must necessarily be committed to a responsible Board, and that is exactly what the Constitution does.

Although then, the powers of members under the Constitution are strictly limited, members of the Association through the nation should not deplore this fact. Rather, a fair interpretation of the situation will commend the provisions of the Constitution. For they enlist the active participation of Christian people in the cause of higher education in a manner that is quite without parallel in this country. At the same time they give assurances to all that the powers granted to the Board are such as to give strength and stability to the common effort to create a truly Calvinistic university.

## A Letter of Thanks From the South Sea Islands

Readers of the Guardian will recall that Chaplain Wade, in his notes some time back, referred to various natives of Malaita. In response to requests for books for them, several were sent, including two Thompson Chain Reference Bibles. There has now been forwarded to us, through the courtesy

of the Rev. Robert H. Graham who received it with a letter to his own congregation, a letter of thanks for these contributions. The writer is Jeriel Afia, and we have printed the letter just as it was received.

Jeriel Afia  
c/o District Commissioner  
Auki, Arabala  
Malaita, B. S. I. P.  
18th August, 1946

Dear Fellow Friends in Christ,

I am not able to write to each of you, but here I just send you a circular note which I ask you to accept it, and to call it as a general one to yourself please.

I'm very sorry, that I desire to write a reply to two of our fellow ladies in the Presb'y Church that has sent two Chain Reference Bible to me under Thompson R. Birch, but I failed to do it, so here I just send me love to them; that I thank you very much for kind loves to me, by sending me these two most helpful Bibles which I can read about God's word plainly.

So today I tell you friends, that I am not fit to answer your letters to me, because I cannot speak good english, so that makes me shame to write to you very often, but here I tell you friends, if you send me letters write your home Address plainly so I can cry and answer your letters to me.

I will let you know about myself, and what work that I did here. I had been serving in the war while Chaplain Wade is helping the soldiers with God's work in these Sol. Is. so as I came home, our elder teachers asked me to hold a school for boys, so I cannot say such a blockage to that call, but I'm willing to do it as His work. So today in my little school I have many boys now, and I try to show them the way of life, and to teach them to know the Lord for themselves. Father was dead while I'm a small boy, just Mother is still alive, and she is helping me to look after the boys; but she cannot do much for she is too old. I trust God to help our poor family to serve Him as long as we live at home or wherever He wants. Every student here are all good sports, they are interesting in all our lessons, and their learning; I thank God for many of them take Him for their personal Saviour, and I believe that God will use His word which I used to give them every Sunday to turn more to love Him. Last Sunday

one of them came to me, and asked me, O my Teacher, I have trouble in my heart, then I asked him, What caused the trouble in your heart, he then told me, and said, While I heard that lesson on Sunday my heart was troubled, and I know, that I did not take the Lord Jesus, so I let him stay quiet, and I point him the way of Salvation. So friends, pray that God will help me, to make His word fit in these many needs of these boys.

So as I comes to the end of my letter, May the Lord continue to bless you friends, tho we are far from us, or each other, yet we are united in His love; Good bye. Praise God that one day we shall meet in heaven above.

Your ever loving friend in the Lord,  
M. JERIEL AFIA



Your  
**FAMILY ALTAR**

## Man's Sinfulness

FEBRUARY 20  
PSALM 51 (5)

**F**ROM early childhood, yes, from infancy the sinfulness of our nature is exhibited. From our first consciousness we can remember acts that we knew to be wrong. From our birth cry we gave evidence of a rebellious spirit. Though David was old when he wrote this psalm yet he was conscious of inheriting a sinful nature.

FEBRUARY 21  
PSALM 58 (3)

The sweet singer of Israel had a peculiar knack of putting his finger on the sore spot. A doctor, who had worked among the Navaho Indians in New Mexico, told me that when an Indian complained of being sick in the abdomen he would press here and there and finally on the appendix. The Indian would say "Ugh." And the doctor would say, "Diagnosis confirmed." So the third verse is a diagnosis which has been confirmed as causing the evil, suffering and degeneration of mankind.

FEBRUARY 22  
PROVERBS 22:12-29 (15)

Modern education and parent advisers would deny the first part of this



verse and decry the use of the second. Instruction, correction and discipline, with fear of God and love of your children, are absolutely necessary. This is most surely implied in the sixth verse of the chapter. Children are not innately good. The very opposite is true. Hence the responsibility of parents to see that they are brought up in the nurture and admonition of the Lord.

FEBRUARY 23

ISAIAH 48 (8b, 9)

When God here speaks of the transgression of men from the womb He is not speaking of the wicked as such, as was David in Psalm 58. God is speaking to that chosen people Israel. Therefore, knowing the mercy of the Lord, we rejoice in the evidence of His grace in verses 9, 11, 17, 18.

FEBRUARY 24

JOHN 3:1-19 (6)

A ruler among the Pharisees was told by Jesus that flesh begets flesh, Spirit begets spirit. Flesh is used to represent the sinful nature of natural man, just as Paul uses it in his epistles. Jesus would have Nicodemus know that he that is born of sinful flesh is sinful.

FEBRUARY 25

PSALM 5 (9)

In the counsels of Modernism an attribute of God has been applied to man. How often we read of "the goodness of man." But when we try to comfort ourselves with the thought that there might be some truth to their contention, the Bible calls us back. It opens our hearts as nothing else can to behold the awful state we are in apart from Christ. Oh, the comfort of His cleansing!

FEBRUARY 26

PROVERBS 21:1-13 (4)

What a thrill runs through the veins of the farmer as he cuts a clean deep furrow. The earth is being prepared to yield its fruit as God had ordained it of old. In a very real sense such an one is obeying the injunction to till the ground. But the black scar of sin and the curse leaves its mark on every act of sinful man. It is sin. In the sight of God nothing is pleasing to Him apart from faith (Compare Hebrews 11:6).

FEBRUARY 27

ECCLESIASTES 8:10-17 (11)

Many, rejecting all authority, say

it is alright to do anything so long as you do not get caught. It is only bad to get caught. The Preacher put this in writing in this passage, as the thought of the wicked. When not speedily apprehended he setteth himself to do only evil continually. Then some insist on speaking of the goodness of man.

FEBRUARY 28

ROMANS 7:13-25 (18a)

Even the Christian realizes how persistent sin is. What a war is waged within the heart of the believer! The old nature is like the proverbial cat, with nine lives, impossible to kill. It will crop up in spite of every effort to subdue it. How helpless we are apart from the grace of God in Christ.

MARCH 1

ROMANS 8:1-15 (8)

Within this passage a comparison is drawn between those who live in the flesh and those who live in the Spirit. He who gives way to his temper is pleasing to no one. He who lives in the flesh cannot please God. Holiness and evil will not mix anymore than oil and water. God is definitely displeased with all evil.

MARCH 2

EPHESIANS 2:1-12 (12)

Paul does not stop with the statement that man is dead in trespasses and sins, he describes the outward manifestation of that state. Furthermore, he indicates that which is lacking unto him. It is only by God's power that this condition can be changed . . . "You hath He quickened."

MARCH 3

ECCLESIASTES 9:1-6 (3b)

Human depravity is of such a nature as to wax worse and worse. It was in the obstinacy of his heart that Pharaoh hardened his will against the purpose of God's servant. Esau despised his birthright and more and more gave evidence of his disregard for the covenant promises.

MARCH 4

MATTHEW 23:23-39 (37)

There is need for lament today. As Jesus found those among whom He had gone so often persisting in their opposition to Him, indifference to His message and rebellion against God, so men today turn a deaf ear to the heralds of the gospel. May God have mercy upon our generation!

—HENRY D. PHILLIPS

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